9: Stadling--88-89 E-3 (1898) 1901 Yakut
116, 621, 631, 651

"The Yakuts live in groups, scattered here and there in the forests or on the tundras, each family living in a yurta, or, if on the tundra, in tents. If they were evenly distributed over the whole country, each family or yurta would dispose of an area of nearly twenty-eight square miles. But the Yakuts, as we have mentioned above, prefer settling in groups, where there is plenty of pasture, or in the neighbourhood of lakes and rivers abounding with fish, or in forests where game is to be had. Such groups or communities are called aga-usa ('paternal-families' [89] or relations). The members of these communities of relatives do not marry within the community, but they keep together to help and protect each other. They elect an 'elder' and form a council, which decides their common affairs, settles disputes, etc. These communities in their turn associate themselves into larger groups, forming the so-called naslegi (association of family communities), which again are organised into ulus, corresponding to the Russian village-districts (volost). At the head of the ulus stands the golova or chief, with an upràva or kind of police-court. The naslegi are administered by a district-council and a district-elder having the title of kujas (prince), which was conferred on these tribal chiefs by Catherine II. The taxes are collected by the local authorities of the ulus, which are by law connected with the officials of the imperial treasury and the police authorities. The taxes (Yassak) were formerly paid in the shape of furs, but the sable having to a great extent been exterminated, they are now paid in money, the amount of which, plus communal taxes, varies between 12 and 50 shillings per tributary 'soul', depending on the decision of the local authorities and the economical condition of the tax-payer."

16: Great Britain Admiralty -- 164 [2] G-3 (no date) 1920 Yakut
116, 621, 61

" They are divided into uluses, naslegs, and aga-usa (clans). [RCH: the aga-usa are patrilinear sibs; the naslegs are phratries; and the uluses are sub-tribes] Over the ulus, the biggest division, presides the golovà with an upravà, a kind of police court; several naslegs go to make up the ulus: they are administered by a district council under a district elder called kujas. The nasleg consists of from one to thirty clans, the clan sometimes being composed of a few individuals, sometimes of several hundreds. The council of elders of the clan, which used to decide all legal and economic questions was called ogonyor. "

19: Kharuzin --62 E-4 (no date) 1898 Yakut
116, 178, 421, 614, 621

One must keep in mind that at present the community of neighbors has taken the place of the agrarian community of kinsmen, and that certain rights, formerly belonging to the kinsmen, have passed to the former. Besides occupation, labor, increment, the Yakuts also recognize finding, barter, purchase and gifts as sources of rights to property.

/175 cont./

137 The timber line now passed by us lies at 71 1/2° latitude. It is not fixed very precisely, for individual streaks of forest extend tonguelike into the tundra, and here and there one finds smaller or larger islands of forest, so that here the transition from forest to tundra, in contrast to what we saw earlier, was a very gradual one. Lone before our last camp it was noticed that the forest was becoming steadily poorer and more stunted, and from there the signs
122 of its imminent cessation multiplied. On the next day we crossed the watershed between the Pur and the Boljkalák, the last large tributary of the Olenék. Since it was no longer snowing we advanced quite rapidly, but when it became dark we had still not reached by far our camping place designated for tonight by the guide, but rather only a very small hut in the middle of the tundra, which we used to revive ourselves somewhat. Then we continued our journey in the darkness and finally reached a small, but cozily warm balagan on the little river Molokó, which empties into the Boljkalák. On the next day we followed the course of this little river and then the Boljkalák itself, but our /176/ guide, in shortening the route by cutting off the bends, multiplied its difficulties and in crossing the steep sides of the bank our narten, and we with them, frequently took a fall. Otherwise Czekanowsky
[133] was very satisfied. The rocks here decidedly no longer belonged
[134] to the Silurian formation which had become so very boring to us, for coal appeared, but unfortunately no petrifactions.

122 In the evening--it was October 20, that is, exactly four
123 months since we had reached the river system of the Olenék at
● 621 the Ljútscha Ongókton -- we found ourselves at the goal of our long journey, at the little village of Boljkalák lying at the mouth of the Boljkalák into the Olenék, officially Ustj-Olénskoje, i.e., mouth village of the Olenék, and stopped in front of the stately balagan of the local elder, which had been assigned to us for a
[574] dwelling. Informed previously about our imminent arrival, the entire male population -- it was an imposing crowd; we at least had not seen so many people together for a long time, but in all only seven families are said to live here -- stood ready to welcome us and greeted us with low bows as we climbed out, while upon entering the balagan we were received by the ladies of the house.

/186 cont./

122 Besides these stunted /187/ trunks, however, roots of great forest
(137) trees were found here and there in the ground far beyond the present timber line. A few such roots were pointed out to us; they show that the timber line is receding.

On the Pur this time we were assigned a very fine balagan in Kuladý for a dwelling, in which we rested for a day from the exhausting trip across the tundra. On this occasion I must say
• 121 something about the inhabited places here. Boljkalák, like a
361 number of settlements on the Lena which we succeeded in seeing later, can properly be designated as a village. If it does not wholly correspond to our conceptions of such, nevertheless at least a few huts stand together, more than one family lives there, and the inhabitants themselves appear to be more prosperous. On the other hand, all the other places that we encountered on our journey are to be compared with, say, the Latvian workers in Livonia (scattered farmsteads) -- the Russian designation here for this is urótschischtsche. On quite a large area, which is customarily named after a little river, a few balagans lie scattered in the forest, often versts apart, and here, too, in Kuladý. Even the balagan about five versts away in which we had previously stayed not far from the Pur was, it seems, counted as belonging to Kuladý. /The last paragraph of p. 187, p. 188, and the first paragraph of p. 189 are omitted in the translation; see the foreign text. Page 189 continues as follows./

122 On the evening of November 1, we finally arrived safe and
123 sound in the village of Ssiktjách /Siktyakh/ on the Lena, where we found the friendliest reception in the house of Rjeschétnikow. Having been informed of our imminent arrival by the Cossack long before, Mrs. Rjeschétnikow had put in order for us her only two rooms. The building consisted essentially of a Jakut /Yakut/ yurt, but was much larger than those offered to us before, on which two small rooms had been built; in one of the latter there was a Russian stove, which opened up the agreeable prospect of
241 freshly baked bread. We were entertained not only with that, and
122 with fine cakes, fish, and the like; Mrs. Rjeschétnikow daily
123 showed us hospitality with splendid potatoes which she had grown

474 and the Stalin farm in the Megino-Kangalasskiy Rayon. The first of these
[621] barely numbered 10 households in the 30's when first organized, but now
[433] unites 265 individual households. This collective farm has many different branches. It has 1200 hectares of ploughland, 3000 hectares of meadowland, 2700 hectares of pastureland, and upward of 3000 head of livestock. The collective farm has seven subsidiary farms for dairy-farming, horse-breeding, reindeer-breeding, poultry and pigs. Since 1953, fox and rabbit
[377] have been reared on it. The farm has two power stations. The electricity
[234] is used for purposes of illumination, threshing and cleaning the seed, grinding grain and sawing wood. An electric milking system for the cows is being introduced.

Well-designed houses, schools and hospitals have been constructed in
474 the collective-farm settlement. It has its own club, library and radio-
368 relay station. A park has been made near the settlement, and there is also a stadium. Films are shown regularly and amateur concerts are often organized.

474 The Stalin collective farm in the Megino-Kangalasskiy Rayon became
311 the largest collective farm in the Republic as soon as the neighboring
433 collectives merged with it. By government decree, it is the possessor of 67,000 hectares of land, of which 2798 hectares are ploughland, and almost 11,000 constitute meadowland and pastures. The remaining land is taken up by forests. The collective farm sows almost 800 hectares of wheat, 720 hectares of spring and winter rye, more than 250 hectares of oats and bareley, and 55 hectares of vegetables and potatoes. In 1955 there were about 3500 head of cattle on the farm, more than 1200 horses, 250 reindeer, and more than 100 pigs; furthermore, the collective farm has a subsidiary poultry farm and a section for breeding fur-bearing animals.

474 At the present time the collective farm has three small power stations
[377] with a total output of 125 kilowatts. The electricity is used for threshing
[246] grain, driving a sawmill and operating lathes. In view of the increased generation of electricity the farm has mechanized the delivery of fodder to the byres. There are more than 500 different types of machines, 6 trucks, 2 passenger cars and 12 engines on the farm.

[434] In 1955, the farm's income was 2,700,000 rubles. The material status of the farmers has been considerably improved.

At the same time their cultural standards have increased.

[212] There is not one single illiterate person on the farm: 120 farmers have
[871] a secondary education or higher, 10 of them are studying at universities and 165 in tekhnikums and secondary schools. Many of the collective-farm members return to their own farms after receiving their education.

[233] Great progress has been attained by the northern farms of the Nizhne-
[224] Kolymskiy, Bulunskiy, Oleneksiy, Anabarskiy and other rayons. Their
[563] achievements are due to the overall reorganization of reindeer-breeding and the trapping industry. On many of the farms there are Yakuts, Evenks, Chukchi and other minorities all working together.

Socialization of the reindeer and the creation of large herds has made it
474 possible to introduce such veterinary measures as stage-by-stage nomad-
232 izing based on the rotation of pastureland, inoculations, and day and night
233 guarding of the herds. In the past Yakutiyan reindeer-herders never made use of dogs, which, for example, among the Nentsy make the work of the herdsmen easier. Nowadays reindeer-herding dogs are used extensively in the Nizhne-Kolymskiy, Allaikhovskiy and Bulunskiy Rayons.

474 The northern collective farms have not confined themselves to the tradi-
433 tional branches of economy, namely, reindeer-breeding, hunting and fishing,
233 and are courageously developing new branches. On most of the